A U M

Time destroys the speculations of man, but it confirms the judgment of Nature.
—CICERO.

THEOSOPHY

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GREAT THEOSOPHISTS

THE GNOSTICS

IN the first century before the Christian era, a fresh impulse was given to the work of the Theosophical Movement by the Adept now known to the world as Jesus the Christ. In the following century Christianity had already separated into two broad divisions, represented on the one side by the followers of Peter, the orthodox Jew, and on the other side by the followers of Paul, the Gnostic "heretic." In the second century the division was still more marked. But now it was between the orthodox *Church* and the *Movement* within the Church known as Christian Gnosticism. On one side were ranged the Church Fathers who upheld the worship of a personal God and a personal Christ; on the other, the Gnostic Fathers, who stood for an Absolute Principle instead of a personal God, for the Christos-Principle in place of a personal Christ, for knowledge as opposed to faith.

In the second century began the fierce struggle between principles and personalities which lasted for over three hundred years. This battle assumed three distinct phases. In the second and third centuries the orthodox Church *fought* the "Heresies" (as the impersonal doctrines were called) by means of Refutations. In the fourth century the Church *borrowed* the ideas she had been so bitterly opposing, materialized them and metamorphosed them into her own rituals and dogmas. In the fifth century she *destroyed* all the records of her plagiarism that she could lay her hands on, and inaugurated a thousand years of mental and spiritual darkness from which the world has not yet recovered.

In trying to get a clear picture of second century Christianity, the same method will be pursued as was used in the preceding

articles. No single historian will be taken as final authority, but a comparative study will be made of the writings of different historians, ancient and modern, leaving each student free to draw his own deductions.

According to the modern Catholic historian, the Reverend Father George Stebbing, the Church had already triumphed in the second century, although the records of this triumph are very vague. He points to the fact that there are cities in almost every country in Europe claiming an Apostolic origin, "but these claims rest upon a very insecure foundation." Seven Churches are supposed to have been founded in Asia, "but the names of those presiding in them have not come down to us." Although it seems positive that there were many Christians in Spain, Gaul, Germany and Italy, "there is little information that will bear criticism."

Justin Martyr, writing in the second century, is not quite as cautious as this modern Catholic historian. He claims that "there is not a people, whether Greek or barbarian, or any other race of men, among whom prayers are not offered up in the name of a crucified Christ to the Father and Creator of all things." The historian Gibbon, in his *Decline and Fall of the Roman Empire,* calls Justin's statement a "splendid exaggeration," the rash sally of a devout but careless writer, the measure of whose belief was regulated by that of his desires. Gibbon calls attention to the now well-known historical fact that the inhabitants of Germany and Scythia were completely "pagan" at that time, and that the conversion of such countries as Spain, Armenia and Ethiopia was not attempted with any degree of success until the fourth century.

According to the irreproachable testimony of Origen, the number of Christians in the first two centuries was very inconsiderable. We know, at least, that their achievements made little impression upon the historians of the day. In the compilation of the Augustan Library, part of which was accomplished during the reign of Constantine in the fourth century, there are not six lines relating to the Christians. Plutarch, who spoke with unerring accuracy of every *other* spiritual and ethical movement, is absolutely silent upon the subject of Christianity. And Dion Cassius, who wrote the history of Rome in eighty volumes during the latter part of the second century, mentions neither Christians nor Christian Churches.

Why this strange silence on the part of historians? Was it because the Christians themselves belonged to the uneducated masses? Was it because of the attitude they assumed toward education and

knowledge? According to the testimony of Minucius Felix, Celsus, and Julian, the Christian community was composed of "the dregs of the populace, of peasants and mechanics, of beggars and slaves, the last of whom might sometimes introduce the missionaries into the rich and noble families to which they belonged." Constantine, the first Christian Emperor, published an edict giving freedom to all slaves who would embrace Christianity, and promising a white robe and twenty pieces of gold to all Roman citizens who would profess the Christian faith. As a result of this edict, twenty thousand men, with a proportionate number of women and children, were baptized in the city of Rome alone. This method of procuring converts naturally added nothing to the dignity of the Christian religion, and may have had something to do with the silence of contemporary historians.

Another reason for their silence may be found in the Christian attitude toward knowledge. The adoption of the Christian religion depended then, as it depends now, upon the profession of *faith*. The pursuit of knowledge was condemned by the Church from the first, and those who professed knowledge were first denounced, then persecuted and finally burned at the stake. As early as the second century we find Tertullian, the Church Father, declaring that

> "Schoolmasters and professors of literature are in affinity with manifest idolatry and sin."

In the fourth century Eusebius complained against some of the more enlightened who continued their intellectual studies after their conversion to Christianity. He accused them of abandoning the rule of *faith* in favor of the "subtile precepts of logic," and declared that they were corrupting the simplicity of the Gospels by the refinements of reason.

Passing over the Middle Ages, where any man who professed knowledge was in danger of his life, and coming to the enlightened year of 1870, we find Pope Pius IX making this assertion:

> "We therefore pronounce false every assertion which is contrary to the enlightened rule of *faith*. Moreover, the Church holds likewise from God the right and the duty to *condemn knowledge* falsely so-called, lest any man be cheated by philosophy and vain deceit."

This hostile attitude toward knowledge seems to have been confined entirely to the Christians. Before the days of the first Christian Emperor, we can search in vain for any enactment against the acquisition of knowledge, or for any persecution of those who

possessed it. Every one was allowed intellectual freedom, and men like Galen, Lucian and Plotinus, who in the Middle Ages would have been burned at the stake, lived in perfect peace and security under the Roman standard, fully protected by the Roman law.

Perhaps it was this denunciation of knowledge and this criticism of those who possessed it which kept men like Seneca, the older and the younger Pliny, Tacitus, Plutarch, Dion Cassius, Epictetus and Marcus Aurelius from evincing any interest in Christianity. For, as Gibbon says in his *Decline and Fall of the Roman Empire:*

> "All these men overlooked or rejected the perfection of the Christian system. Those among them who condescend to mention the Christians consider them only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and learning."

It must be remembered that this period of history was particularly brilliant. The Roman Empire of that day was filled with minds well-schooled in the philosophy of Plato, Pythagoras, Aristotle and Zeno. The religious and philosophical systems of Egypt, Chaldea, Persia and India were known to many scholars. The work of Apollonius had greatly augmented the already existing interest in the philosophies of the Far East. Thousands of students were pouring out of the great Schools of Alexandria and Ephesus each year, and all of them were armed with *knowledge*.

How could men like these accept the idea that the Jews were the only nation to whom God had revealed Himself? Knowing the Scriptures of other nations, how could they acknowledge the Jewish Bible as the only revelation of God? Being fully acquainted with the lives of other great Teachers, how could they accept Jesus as the only one? But some of them could, and did, accept Jesus as the last of a long *line* of teachers. They recognized that his teachings were only repetitions of ancient ethical precepts, and that the legends surrounding his life were identical with those of his predecessors. Knowing that Truth is universal, and that expressions of Truth had appeared in different lands at different times, they took those universal truths, wove them into the Christian tradition, and presented them to the world as the true *spirit* of Christianity.

These men tried to show the *philosophical* basis of Jesus' teachings. They tried to prove that there is a science of the soul as as well as a science of the body. They tried to present Christianity

in a form which would appeal not only to the untutored mind, but at the same time give the greatest minds their fullest scope. These men were known by many names. The world today calls them the "Christian" Gnostics, but the Church of that day called them *Heretics,* and the whole history of the second and third centuries of Christianity revolves around the attempts of the Church to refute and destroy their teachings.

The original source from which the Gnostics drew their teachings is known as the *Gnosis.* The word means *knowledge,* and refers to the ancient Wisdom-Religion, the secret science of sciences from which all true systems of religion and philosophy have sprung. The *Gnosis* has always existed, and there have always been the *knowers* of it: the *true* Gnostics. These are the great Adepts of history, the Mahatmas, the spiritual Teachers of the race.

The true *Gnosis* was never written down, but was always passed orally from Teacher to pupil. The disciple obtained his knowledge through initiation into the Spiritual Mysteries, of which the ceremonial "Mysteries" were but a type. The teachings were presented to him in the form of symbols, and his knowledge of religion and philosophy depended upon his understanding of symbolism. With this understanding of the symbolical meaning of every religious tenet, no one calling himself a Gnostic was in any danger of accepting the dead-letter text of any religion—Christian or otherwise.

The *Christian* Gnostics came into existence during the second century. They were the offshoots and products of the three great Gnostic Schools of that day, Schools which had been in existence for centuries, and which had an important part to play in the Christian religion. The first of these Schools, located in Alexandria, was one of those in which Jesus Himself had studied during his residence in Egypt. The second, the great School of Ephesus, may have been the one in which Paul obtained his initiation into the *Gnosis.* The third, also situated in Alexandria, was the one which most powerfully influenced the thought of two of the great Gnostic Fathers of the second century—Basilides and Valentinus.

Just south of the city of Alexandria, perched high upon a lofty plateau overlooking the blue waters of Lake Mareotis, there had lived for centuries before the Christian era, a group of men and women who passed their lives in study and meditation. They were a branch of the Pythagorean Essenes, and were known as the

Therapeutae. Philo Judaeus has written a lengthy description of them in his essay, *On the Contemplative Life.* He says:

> "These Essenes are called *Therapeutae,* either because they profess the art of healing superior to that in use in cities (for that only heals bodies, whereas the latter heals our souls as well), or else because they have been schooled by the sacred laws to serve that which is better than the Good, purer than the One and more ancient than the Monad."

A distinction must be made, however, between the Essenes and the *Therapeutae.* For the former were particularly concerned with the *practical* side of life, while the latter gave themselves over to a life of contemplation and concerned themselves only with the higher problems of religion and philosophy. Another difference between them is found in the fact that the Essenes often adopted their novices as young boys, while the *Therapeutae* were composed entirely of men and women who had passed the prime of life, and were ready to withdraw from the world. The *Therapeutae,* however, must not be considered as a "sect" of the Essenes. They were a School of *Esotericists,* an inner group within Alexandrian Judaism, as their doctrines plainly show.

The dwellings they occupied were very simple, merely providing shelter against heat and cold. But within every dwelling there was an inner sanctuary where they spent their days in meditation and study. The manuscripts they studied were those which had been left to them by the Initiates who at different times had been the heads of their School. As Philo Judaeus says:

> "They have the works of ancient authors who were once heads of their School. Taking these as patterns, they imitate the practice of their predecessors."

These works were not read literally, but allegorically; for the *Therapeutae* knew that all spiritual teachings are written in symbols and that, as Carlyle expresses it,

> "A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like."

For six days in the week they studied and meditated, each in his own dwelling. But on the seventh day they all came together in a general assembly, each taking his place according to his length of membership in the community. There they listened silently to an address from "the oldest and most experiencd in their doctrines." The observance of the seventh day is an ancient and sacred custom, as H. P. B. points out:

> "On this day of the seventh and most powerful of the prismatic days, the adepts of the 'Secret Science' meet as they met thousands of years ago, to become the agents of the occult powers of nature and commune with the invisible world." *Isis Unveiled* II:419.

Being Pythagoreans, the *Therapeutae* were well aware of the occult significance of the number *seven* and observed it, not only on the seventh day, but also in the seventh week. As Philo says:

> "They not only come together every seventh day, but also at the end of the seventh week, for they reverence not only the period of seven days, but also the square of seven, since they know that the seven is pure and ever-virgin."

The similarity, or rather *identity,* between the Essenes and the Christian Gnostics is an undisputed fact, and is admitted by many early Christian writers. Epiphanius, Bishop of Salamis, writing in the second century, says:

> "They who believe on Christ were called *Iessaei* (or Essenes) before they were called Christians. These derived their constitution from the significance of the name Iesus (Jesus), which in Hebrew signifies the same as *Therapeutae,* that is, saviour or physician."

In this same century, Eusebius of Caesarea, the "father of ecclesiastical history," came across the treatise of Philo Judaeus, *On the Contemplative Life,* which gave an obviously trustworthy account of a group of men and women who had divested themselves of all worldly possessions and lived a life of austerity and contemplation. Eusebius promptly siezed upon Philo's story and declared it to be a description of the first Christian Church in Alexandria. He says:

> "The ancient *Therapeutae* were Christians, and their ancient writings *were Gospels and Epistles.*"

Had these early Church Fathers been better students of history, they would have known that the ancient writings of the *Therapeutae* were *not* the Christian Gospels and Epistles but, on the contrary, that the Christian Gospels and Epistles were *copied* from these more ancient works. A study of the Essene doctrines shows the source of many statements found in the New Testament.

The Essenes urged their disciples to "seek first the kingdom of God and His righteousness." They exhorted their followers not to lay up treasures upon earth, but to go and sell all that they possessed, and give the money to the poor. They commended those who thirst after righteousness, and laid great stress upon

humility of spirit. "Blessed are the pure in heart, the peacemaker and the merciful," they said. When they started out on a journey, they provided themselves with neither gold nor silver, but relied upon hospitality, as do the Buddhist monks today. They swore not at all, but made their communications consist of "Yea, yea; Nay, nay." Their aim was to lead such a life of purity that their bodies would become fitting Temples for the God within.

All of these statements, which today are considered as the original teachings of Jesus, were borrowed from the ancient writings of the Essenes. There was one thing, however, which the Church failed to borrow. That was the observance of the seventh day, which was such a strict ritual with the *Therapeutae,* but which was not considered as a matter of great importance by the early Christians. When Justin Martyr was reproached by the Jew Trypho for the laxity of the Christians in this matter, Justin replied:

> "There was no need for the observance of the Sabbath before Moses, neither is there now any need of it after Jesus Christ."

The Jewish converts to Christianity continued to observe the Jewish Sabbath (Saturday) for many centuries. The Gentile Christians preferred to observe Sunday because, as Justin Martyr told them,

> "It is the day on which God created the world; and Jesus Christ on the same day arose from the dead."

But in the fourth century, after the first Christian Emperor had ascended the throne, the *pagan* tradition entered the Church, and Sunday was formally adopted by the Christians as their Holy Day. Constantine, the first Christian Emperor, had belonged to some solar cult. On his coins the words appear: "To the Invincible Sun, my companion and guardian." After his conversion to Christianity he brought his "companion and guardian" into the Church, and decreed that "the venerable day of the *Sun* should be set aside for the worship of Jesus Christ as *Sun*-day."

The Christians evidently made no objection to this pagan decree, for Eusebius, writing in the same century, says:

> "On this day, which is the first of the Light and the True Sun, we assemble after an interval of six days, and celebrate Holy and Spiritual Sabbath. All things which it was our duty to do on the Sabbath, these have we transferred to the Lord's Day."

The *enforced* observance of the Sabbath, however, dates only from the year 1678, when Charles II. prohibited "any tradesman,

artificer, workman, laborer, or other person to do any exercise on the Lord's Day."

The second great Gnostic School of the second century was located in the city of Ephesus in Syria. It concerned itself mainly with what is now known as the second object of the Theosophical Society: the comparative study of religion and philosophy. In this School the philosophies of ancient India, Chaldea and Persia were taught side by side with those of Plato and Pythagoras, and the teachings of the Buddha were compared with those of the Jewish Kabalists. In the preceding century Apollonius of Tyana had established his own esoteric School in this city, adding its strength to the exoteric work of the College.

The great College of Ephesus was a focus of the universal secret doctrines, and it was from this School that spread much of the *Gnosis* which clashed so fiercely with the orthodox Church. The men who came out of this School were quipped with *knowledge,* and therefore were considered as deadly enemies by those who were attempting to rear their religious structure on the foundation of faith.

The third Gnostic group which exerted a powerful influence upon budding Christianity was the sect known as the Ophites, or the Brotherhood of the Serpent. The symbol of the Serpent is an ancient and a sacred one. All through the literature of the past are found records of the veneration in which this symbol was held. Every Scripture of antiquity tells the same story, the visible proof of its universality being found in the serpentine monuments scattered over the face of the globe. The meaning of the Serpent-symbol was threefold: it represented, first, Supreme Wisdom; second, those Perfected Men who are the embodiments of Wisdom; third, the Christos-principle within each man himself: the divine Ego made one with *Buddhi.*

Many statements in the New Testament show the influence of the Ophite system. For instance: "As Moses lifted up the Serpent in the wilderness, so shall the Son of Man be lifted up." Translating these words according to their symbolical meaning, the sentence would read: "As Moses lifted up Supreme Wisdom in the wilderness of false beliefs, so must the Christos-principle be lifted up to the place of Supreme Ruler if man is to fulfil his real destiny." And again: "Be ye therefore wise as Serpents (the Mahatmas) and as harmless as doves." (The dove is the symbol of the Holy Spirit among all nations of antiquity.)

The Ophite system was introduced into Christianity by the Gnostic Fathers, Basilides and Valentinus. But it was soon stamped out, and the Serpent, which in the early days represented the highest Wisdom and the flower of civilization, finally became the symbol of the Devil, or personified evil. When the Gnostics were excommunicated, persecuted and driven out of their native land, they took the esoteric philosophy of the Ophites with them, and it finally became the property of the Druzes of Mount Lebanon.

During the early centuries of the Christian era, the persecuted Gnostics built a monastery in the Syrian hills, which was used by them as a place of refuge. The ruins of this old monastery still stand. But the traveller who visits the remains of this once grand edifice seldom realizes that underneath the crumbling walls there are subterranean chapels, halls and cells which cover an area of ground far greater than that occupied by the building above. According to the testimony of one who has seen them, the beauty of the ancient sculptures, the richness of ornamentation and the magnificence of the gold and silver vessels in this sacred resort are like a "dream of glory." On certain stated occasions, a group of Druzes, consisting of the elders and the initiates of the two highest degrees, make a pilgrimage to this spot. And there, within these subterranean halls, a ceremony takes place. Not a sound, not a glimmer of light betrays to the outside world what is going on within the bosom of the earth. But there, nevertheless, is being enacted one of the ancient Mysteries, and there, among the Druzes of Mount Lebanon, is found one of the last surviving relics of the archaic Wisdom-Religion.

"THE DWARF OF DEATH"

In the *Edda* of the Norsemen, Iwaldi, the Dwarf of Death, hides Life in the depths of the great ocean, and then sends her up into the world at the right time. This Life is Iduna, the beautiful maiden, the daughter of the "Dwarf." She is the Eve of the Scandinavian Lays, for she gives of the apples of ever-renewed youth to the gods of Asgard to eat; but these, instead of being cursed for so doing and doomed to die, give thereby renewed youth yearly to the earth and to men, after every short and sweet sleep in the arms of the Dwarf. Iduna is raised from the ocean when Bragi, the Dreamer of Life, without spot or blemish, crosses asleep the silent waste of waters. Bragi is the divine ideation of Life, and Iduna living Nature—Prakriti, Eve.—*The Theosophical Glossary.*

VEILS OF THE SELF

TRUTH is hidden. Even though truth may be known to the few, its acceptance by humanity at large may take generations—if not ages. This condition is the effect of the complex manifested universe upon untrained senses. Our planet is in the form of a globe, yet for ages this truth was not perceived. The history of any known truth, whether relative to the cosmos or the mind, reveals the same insistence upon misconception. There are, however, means to know the truth. Unlike the present schools, ancient psychology taught the student to work within himself through a carefully regulated system. The result to be achieved was the overcoming of the illusory self by the realization of the true Self. Purity of motive, chastity in thought and act, self-control in pleasure and pain—all were necessary probationary steps. A knowledge of all minds, whether human or otherwise, was to be attained through a realization of mind as a Universal, Divine Principle.

Truth adjusts the mind. But discipline is needed to prepare the mind for the reception of truth; otherwise the teaching becomes so much more storage for memory, to be eventually confused by associated ideas, and returned to the thought stream as half truth. Thus a definite point of view is often assumed on unsound foundations.

An automobile party once stopped at the gateway of a mountainous section of country in order to visit the studio of an artist. They criticised the vivid blues of his painted mountains, declaring that a tree, being green, could but become gray in the distance—green could not change to blue. However, after the tour was ended, the artist received a letter telling him the blue distances had been seen, and that his colors had not been vivid enough. A veil had fallen from their eyes, and, for the first time, these critics had beheld a simple phenomenon of nature.

Truth is always present—lacking only is our perception of the truth. Hindering our perceptive powers are the dense veils of ignorance. True clairvoyance begins with the systematic removal of these obstructions, and it bursts into full realization when the perceiver can use the mind purged from its misconceptions.

Although illusive in its nature the external world is reality to most. Through this illusion, self is identified with the body. We clothe, feed, rest, exercise, enjoy, defend and care for ourselves,

but in reality we have done nothing to the Self. "At other times than that of concentration, the soul is in the same form as the modification of the mind". Here, then, is the cause of our difficulties, for the untrained mind holds sway over the soul.

Form dictates limits. Formlessness expresses freedom. As the finite mind does not conceive consciousness unrelated to form, the limits we put upon consciousness depend upon our identification with form. Let the individual realize that he is not the body, and these limitations will disappear.

A mind laboring behind the veil of form is not easy to free, the veil itself being non-existent to the mind thus constituted. The deadening effect of the race mind is always present; it has built itself into the very structure of our thinking. To attempt to free ourselves from prevalent modes of thought necessitates the action of the Spiritual will. One may affirm solemnly, I am not the body, but let this magic affirmation become the basis for daily action, and myriad furies arise to obscure the light thrown upon the inner nature.

From birth onward our *skandhas* — attributes and tendencies carried over from former lives—have guided us in building our prejudices and hatreds; our self-pride and ambition. These inhere in the body and its false front of personality. Their subtleties increase with the degree of intellect. They have been given life by our thinking, and are the natural children of our lower minds. If there is doubt that thoughts coalesce with elementals, we have but to overcome the illusion of self-identification with the personality, and proof is there a'plenty. It is as if we opened Pandora's Box. All the lower thinking of our past revivifies itself to war upon the new attitude. The inner experiences and mental trials accompanying this effort have given rise to countless allegories in world literature.

Knowledge will come to each one in the degree that the perceptive powers are awakened. Two individuals may pass through the same experience, one remaining unchanged while the other is fired with renewed aspiration. We are inclined to be satisfied with a degree of achievement, the *tamasic* quality deadening our efforts toward further progress. This is true of nations as well as individuals, and is everywhere apparent. They are few who deliberately attempt to remove the second great cause of ignorance seated in the illusion that we are our minds.

"Mind is the slayer of the Real," warns the "Voice of the

Silence". If, then, identification of self with the body is no longer present, is mind still capable of veiling the real? Yes indeed; lower *manas* clings more tenaciously to its false throne of self when the body is its vassal. This is because the great truths are readily grasped intellectually once the outer form is no longer dominant. So brilliant is the light of intellect that it is easily taken for the light of Spirit.

Control of the mind reveals its proper use as an instrument. A simple experiment is that of " . . . hindering the modifications of the thinking principle." Thought may then be pursued along some chosen spiritual theme. The second step will be to think and act throughout the day with this spiritual light burning steadily. If the light is allowed to flicker it will surely go out.

The experiment, however, may be tried again and again until permanently successful. To gain control of the mind is no simple matter; a lifetime, perhaps several lives may be needed to accomplish it. Such efforts are not lost, but belong to the deathless part of the mind, the Higher Manas which takes its own unto itself during Devachan and returns to build a new personality that is karmically fit for its progress. This is evolution—the "self-induced and self-devised efforts" of the third fundamental of the Secret Doctrine.

Two salutary steps of the return towards spirit have been outlined. Veiled as our minds now are we may learn through the help given us by the Teachers. The race is on the upward curve of the arc of its evolution. Let us then not stay its progress, but by energizing ourselves, help give momentum to the upward movement, and in so doing learn to know ourselves. Thus each one may do his part for the cause of those Great Ones, who, though they have completed their evolution in ages past, have nevertheless stayed with us to watch and help.

Reality and Illusion

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality".

—H. P. Blavatsky.

"WHAT IS YOUR AUTHORITY?"

WHENEVER a statement is made which in any way conflicts with our own preconceptions the almost invariable reaction of the average mind prompts the question, "What is your authority for saying that?"

No "reaction" is reasoned, discriminative, or ethical. It may be automatic, impulsive, or instinctive. In rare, extremely rare, instances the reaction may be intuitive. Can the Theosophist tell which is which in his own conduct? Could any question be more important, granted that the real purpose of all experience and education is Self-knowledge?

However swift the response one makes to any contact, the fact is that a complex operation of consciousness is involved. This transaction requires the transmission, from whatever plane or object contacted, to the perceiving Ego, of the original impulse, the translation or metamorphosis of that impulse into pulsations of another kind, higher or lower in quality, ending in one invariable situation—the disturbance of the equilibrium of the Perceiver. The Ego *has* to accept or reject the "offering". This is a primary conception of Karma little pondered. Three elements of being are at once awakened to attention.

Whatever the terms used, one of these elements is the repose of Soul. The *natural* status of all Souls is the balancing of all forces external to Self by the inertia of all their counterpart powers inherent in every being. In a perfectly counterpoised universe, as in a perfectly balanced Soul, the "harmony of nature" must necessarily be disturbed by the faintest imaginable discordant vibration. In Occultism, therefore, "Karma" is never considered apart from "Nirvana"—the repose of Souls.

The second element involved is what we know as "will" or "desire". Properly speaking, the one means the conscious, the other the unconscious exercise of the power of Self-determination. The correlation of forces, the metamorphoses of matter, the affinities of the chemical elements, the instinctive action in the seed, the plant, the egg, the animal, the disintegrative processes in all nature and natures, are all manifestations of this Self-determining, Self-adjusting power.

The third factor is, as necessarily, the resultant effect and *affect* of the other two. Every use of the will involves the exact reversal

of the current of the original impulse, the retranslation through all the intervening stations, back to the source. The original impulse is hastened or retarded, strengthened or diminished, in the transit to and from source to source—according to the "reaction" of every constituent member concerned, "from the minutest conceivable being up to Brahma". The vibration of a gnat's wings requires a re-adjustment of the whole Universe as certainly as would the explosion of a solar system. It is not hard to see that the inherent, ceaseless motion of the whole compels the accordant or discordant motion of all the parts. It is as easy to perceive that the reverse is also true—that each part has the inherent power to disturb the harmonious action of the whole. From these two propositions derives the third—that each man, each being of whatever status, is, and forever has been and must be, "the final authority for itself."

The greatest, indeed, the only factor of disharmony, then, can but be the attempt on the part of any being to impose its own will on other beings, and the corresponding reverse action, the acceptance by any being of this imposition. There is but one true use of the Will—on one's own Self, not on any other. "But," says one, "that would spell chaos, not a cosmos, death and disintegration, not the immortal harmony of all Souls".

Well, would it? Are not all the conflicts of life actually due to the conflict of the Will, whether of one being with another, or of the individual against the whole? "But", again it might be objected, "this would require perfection in every being, each being actually the 'law unto himself' ".

Look at this closely. Is not each being just that essentially—the law unto himself? Only when he trespasses on his own divinity does any being fall from the divine estate. In exact measure as we essay to impose our will on any other do we lose our Self-control. The greater our relative intelligence the more havoc do we work by any misuse of the will. From nothing else than such long-continued misuse could humanity as a whole have fallen to the conception of "authority" now well-nigh universal.

Who can rationally doubt that, in the words of H. P. Blavatsky, there exists in Nature the law "which implants in man as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance?" The course taken by priest and layman in every religion—has that course been productive of "freedom and self-guidance" for the Soul? Is the "progress of science" in the direc-

tion of Soul-freedom or the "*conquest* of nature"? Are our notions of government, of family, social, industrial relations, tending to self-guidance? Or are they all based on the perverted conception of Law implicit in the word "authority"?

Examine the Great Teachers of all time, and it will be found that without exception their use of the Will has been the antithesis of ours, their mission and their message founded upon the assumption that each man inherently is, and must accept the responsibility of being what he is—his own authority. Once more, the words of H. P. B. should be an example to Theosophists: "Men are no authority for us in questions of conscience, nor ought they to be for anyone else." And she repeats the Buddha's advice:

> "We are enjoined earnestly to accept nothing whatever on faith, whether it be written in books, handed down from our ancestors, or taught by sages, or imagined to be inspired by a god. But we are to believe when the writing, the doctrine, the revelation, is corroborated by our own reason and conscience. Then act, and act whole-heartedly."

Instead of asking another for his "authority", why not ask ourselves what is *our* authority for what we accept or reject?

APHORISMS FROM EURIPIDES

The gifts of a bad man bring no good with them.

Waste not fresh tears over old griefs.

Who knows but life be that which men call death, and death what men call life?

Every man is like the company he is wont to keep.

The nobly born must nobly meet his fate.

Whoever negelects learning in his youth, loses the past and is dead to the future.

Old men's prayers for death are lying prayers, in which they abuse old age and long extent of life. But when death draws near, not one is willing to die, and age is no longer a burden to them.

THE MIDDLE PATH

THIS phrase, consecrated in Buddhism, is not peculiar to that religion alone — nor to any religion, for that matter. Instinctive in all mankind is the perception that extremes are to be avoided, that he who goes to extremes, no matter in what direction, is not to be trusted. Surely, then, the idea which this phrase embodies is worth far more consideration than is generally accorded.

If we examine the life of the Buddha, or Confucius, or Christ, or even of any universally esteemed career among mankind at large, nowhere will we find that these traditional and actual characters ever fell into Scylla or Charybdis. They steered their way between these two extremes in their navigation of "the stormy sea of human life." Whether in the whirlpool or on the rock there is ever "the straight and narrow path" between the two where alone safe transit instead of wreckage is possible. The "rock" on which men are wrecked is that of personality, the "whirlpool" the ebb and flow of passions and desires. The siren voices of the latter lure us on the rock of selfishness. It is a curious illustration of the alternations in the currents and whirlpools of life that this word siren, which anciently symbolized the various forms assumed by the seductive psychic principle, has now come to mean the anything but enchanting instrument of raucous sounds intended to warn us *against* impending death or disaster.

In the teachings of Theosophy great stress is placed on the fact of three distinct lines of evolution — the Monadic or Spiritual, the Intellectual or Psychic, and the Physical or Astral. The various "heavens" are associated with the first, the opposite varieties of "hells" are typical of the latter, and man, the Soul or Self, is the enjoyer or sufferer of these two extremes. What if a heaven of any kind were but a "rock," its analogic hell but a "whirlpool"—the two but other lures in other forms of the classic Scylla and Charybdis? What if the great Saviors considered both as mere Sirens, luring men in couth and uncouth forms, whether of terror or seduction?

Jesus, for example, spoke much of the "Kingdom of Heaven." We put the stress on "heaven." Perhaps he placed the emphasis on "Kingdom." Even in "heaven," if it is a "Kingdom," there must be ruler and ruled, Lord and subjects. Certainly the popular Christian idea of heaven has always been that of a slave's dream — a blissful servitude under a kind "Master." A Kingdom necessarily

implies a ruler, but if the mission of Jesus means anything, his message must have been intended to point the way to freedom from bondage of any kind — the emancipation of the Soul. Succinctly, then, His teaching meant for man to be the ruler, not the creature, of his own heavens and hells — for the "Son" to become like unto the "Father."

Krishna, in *Bhagavad-Gita,* makes this middle or true path the theme of the entire dialogue. The Soul of man is over and over affirmed to be identical with his own, the Supreme Soul or Spirit. Over and over the delusion is pointed out under which men suffer and enjoy hells of their own creation, through the *maya* of ignorance — the identification of the Seer with the seen, the Creator with his creations.

The "Great Extreme" of Confucius is but a play on words — as so often is found in the sayings of the great Teachers. These are not puns, but paradoxes. Life everywhere and in every state and form presents a "pair of opposites." Presents to whom? To the perceiving acting Soul, Perceiver and Creator as well as Creature. Says H. P. Blavatsky (*Secret Doctrine,* I, 440), in writing of Confucius:

> "The 'great Extreme' as the commencement of 'changes' (transmigrations) is the shortest and perhaps the most suggestive of all Cosmogonies, for those who, like the Confucianists, love virtue for its own sake, and try to do good unselfishly without perpetually looking to reward and profit."

Throughout the *Secret Doctrine* the opposing extremes we know as religion and science, or materialism and superstition, are shown in the light of the Spirit or Self in each and all. Psychism breeds superstition as reason breeds materialism. Cold reason is the "rock" on which many souls founder. Psychism is the "whirlpool" that engulfs countless others.

What then shall we do? Steer between the two. Reaffirm the integrity of the Soul, reassert the divine nature of the "Will-born Lord" in all three domains of that Lord. This is the middle path which "fears no failure, courts no success." This is to *be* "the Man that was, that is, and will be, for whom the hour shall never strike."

YOUTH-COMPANIONS' FORUM

WHAT *has caused the popular attitude of ethical irresponsibility which pervades present day morals of all levels of society?*

This current idea of ethical irresponsibility grows right from the great root of materialism that binds and cramps our brains. People grasp at ideas which say *they* had nothing to do with the conditions that surround them; that they did not do anything wrong, or, if they did, it really wasn't their fault because they inherited the tendency from their parents or grandparents and didn't have a fair chance to begin with. Today it is the scientific doctrine of heredity that houses the belief of moral irresponsibility. In the last century its home was and still is under the roof of religious theology held in the idea of "vicarious atonement."

What is the remedy? Are we victims of environment, hereditary tendencies and physical defects? Are we placed on earth to be influenced and ill-used so we are really not responsible? Or are we born originally sinful and, being helplessly so, must have our sins absolved by another?

Theosophy is the *only* remedy. Why? Man as an ancient and eternal ego is upon a vast pilgrimage toward perfection. To gain this end he uses and discards numberless bodies. It is his actions of the past in other bodies that bring him back to this present one. In his past lives he has set up many causes as yet unfulfilled. The family he comes to, the body he inhabits, the environment in which he matures, all are a result of his own past actions. Whether he thinks he is responsible or not makes no difference, for there is a divine law of balance, of cause and effect, inherent in his very nature which brings back unerringly the result of his actions. It is man's power of free will that forges his self-made destiny throughout life, while at the same time he is carving the fate of future lives and building up the tendencies to form his character in future incarnations.

The idea of irresponsibility is a phase of materialism and it will pass. The materialism of the time before H. P. B. launched the present Theosophical Movement was greater than it is now. Theosophical ideas are sifting quietly into the race mind and making even materialism a little less materialistic.

(*a*) *In view of the fact that few people contest the idea that*

ethics is important, what is the matter with the race mind that makes it so slow to accept the ethical ideas of Theosophy?

(b) How is the plan of work of U. L. T. adapted to solve this problem?

This is an age of intellectuality, of a-morality and materialism. The race has made this age and is suffering from it; hence the race mind reflects its spiritual darkness. With desperation nigh to madness men seek an economic cure-all, a savior, anything to rescue them from their immediate pressing suffering. And all the while Theosophy has held before men's unseeing eyes the only solution and the only way out.

The ethics of Theosophy are the ethics of Buddha and of Christ. The trouble with humanity has always been an ethical one. And the modern presentation of Theosophy has given the underlying scientific basis. Yet humankind buries its head in the mire of trivialities and groans in its self-created chaos. The children of the day are not taught ethics either at school or in the home and this laxity in teaching and example naturally results in lawlessness. Any attempt to curb this license is met with the characteristic answer, "Oh yeah?" from the young person, and called "Puritanism" by others.

We have gotten *used* to the materiality and sordidness created by the lower nature. And what an effort it takes to pull just a little in the other direction! No sooner have we turned our face, the entire world seems to be shoving the other way. So, we meet with another mental bogey—laziness—so much a part of the race-mind. This too must be squarely faced, and great encouragement results from the power gained every time we make an effort. Each time we try, regardless how the results seem ineffective, it becomes easier the next time. In our daily battle with the lower nature we are aided constantly by the strength in U. L. T. as a group of students truly concerned with ethics and the spiritual welfare of the race.

It is said in Theosophy that the physical world is but the world of effects. If this is so why is it that most if not all of the revolutions in history have been caused by the physical and economic oppression of great masses of people? Surely there is something to be said on the side of the economic interpretation of history!

True it is that the physical world is but the world of effects; however, it is necessary to understand the meaning of this statement. It can hardly be denied that physical causes may be set up

on the physical plane, but these are never the ultimate causes which are to be traced back to the inner planes of Mind, Desire and Feeling. Physical and economic oppression may be the physical plane cause for revolutions and the like, but behind this lie the real causes on the planes just mentioned. On the *Mind plane* it is *ignorance* on the part of the oppressors which is the true cause of revolutions; that is, ignorance of the effects that one's actions must inevitably bring about. Likewise, it might be said that the oppressed are guilty of ignorance and neglect by *permitting* the conditions that exist to spring up and flourish. They are paying the penalty or rather the price exacted by those they have allowed to do their thinking for them. Ignorance is never an excuse for beings who are primarily Thinkers. On the planes of Desire and Feeling, it is selfish desires on the one hand and uncontrolled feeling on the other which bring about the final conflict between oppressors and oppressed. However, the oppression which leads to revolution is but the "spark at Sarajevo,"—the most immediate cause culminating in the upheavel. We must see, then, that a physical world "cause" is in reality an inner plane "effect."

When we desire an interpretation of history from an economic viewpoint, we are merely asking for an evaluation of physical plane *effects*. As those effects are numerous and varied, there naturally arise the many different economic hypotheses to account for them. The solution that Theosophy offers for such problems is too elementary for the average intellectual even to consider. Why, anybody knows that if each individual was unselfish and worked for the benefit of all, any type of government would suffice, and there would be no physical and economic oppressions to cope with! What is needed is some system, some means of government which shall circumvent the selfishness of the individual, is the general belief. If this were possible, is it not reasonable to suppose that there would be some economic, social or political system which having stood the test of time, would now serve as a model for the rest? The fact is that such a system can never and will never be found. H. P. Blavatsky once stated the common sense idea to the effect that, "If a unit thinks only of itself, the whole which is composed of units is destroyed, and the unit itself must perish." Is it not absurd to think that there can be a sound healthy body when each of the various organs is acting for its own exclusive interests and benefits? Yet that is precisely the goal of the social, economic and political panaceas being sought for and used throughout the world today.

There are many conflicting economic doctrines in the world, and

most of them apparently require a lot of study if we are to apply theosophic principles, to see their respective values or limitations.

(*a*) *How is the busy student to do his duty as a citizen, especially in these days which seem so open to constructive change?*

(*b*) *Is there any particular economic school of thought to which the student can as a citizen give support without compromise of his principles?*

Four years after the founding of the Theosophical Society in 1875 and two years after *Isis Unveiled* was published, there appeared in the political and economic world, a book called *Progress and Poverty* written by an obscure thinker. Henry George—its author—called it, "An inquiry into the cause of industrial depressions and of increase of want with increase of wealth." He dedicated it "To those who, seeing the vice and misery that spring from the unequal distribution of wealth and privilege, feel the possibility of a higher social state and would strive for its attainment."

Like the objects of the original Theosophical Society, which had for its aim the spiritual, moral and intellectual awakening of man by a return to a search for fundamental principles, his object was to show, by the application of general principles, the false ideas and erroneous habits of thought which are the cause of all the ills and troubles which beset mankind on every hand. Because the truths of Political Economy—the explanation of the facts of physical existence—are a statement of the laws which govern man, the application of those truths and laws are as appreciable today as they were fifty years ago.

Aware of the many conflicting economic doctrines in the world, and of the confusion and unpreparedness of the masses to evaluate the true from the false, he sums up in these words—"And while professors thus disagree, the ideas that there is a necessary conflict between capital and labor, that machinery is an evil, that competition must be restrained and interest abolished, that wealth may be created by the issue of money, that it is the duty of government to furnish capital or to furnish work, are rapidly making way among the great body of people, who keenly feel a hurt and are sharply conscious of a wrong. Such ideas, which bring great masses of men, the repositories of ultimate political power, under the leadership of charlatans and demagogues, are fraught with danger; but they cannot be successfully combated until political economy shall give some answer to the great question which shall be con-

sistent with all her teachings, and which shall commend itself to the perceptions of the great masses of men . . . To educate men who must be condemned to poverty, is but to make them restive; to base on a state of most glaring social inequality, political institutions under which men are theoretically equal, is to stand a pyramid on its apex. (*Progress and Poverty*—pp. 10-11, Garden City Pub. Co., 1926.)

The disagreements, insecurity and confusions which characterize the thought of the world are not necessary. That they exist shows us that there is a divergence from fundamental principles. If we have the welfare of humanity at heart, if we are to be true to ourselves, and if we are to be conscientious in our duties as citizens, we cannot with impunity give support to any particular economic system. We may through the use of our franchise remedy an unwelcome condition, but the cause which permitted these conditions still exists. Somewhere in our ideas of the function of government and of the relation of the people to the government lie the pernicious and prolific seeds of inequality and unrest. We must shed our preconceived ideas and return to a search for fundamental principles and "beg no question, shrink from no conclusion, but follow truth wherever it may lead." Only by such agreement of the majority of the people on the question of government, can we hope for a better age.

The Source of All Religions

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into the vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.—*Isis Unveiled.*

THE SPIRITS OF SUPERSTITION MOUNTAIN

Dear Editors THEOSOPHY:

The Indian legend which I recently related to you at Theosophy Hall was published, I find, in a local newspaper late in the summer of 1931. The complete clipping as taken from the Phoenix, Arizona, *Gazette* is enclosed herewith.

From the exceptional clearness of the story itself and the supplemental remarks it seems that this particular reporter is a kindly soul, who realizes that the sense and meaning of a tale may be lost by the efforts of the teller to interpret and color with his personal "ideas" in the telling, and so has given—very briefly, of course—an apparently uninterpreted report of the story.

This story is particularly interesting to Phoenicians in that we are living but a few miles from "The Mountain of Mystery", and the valley which became a desert wash is really the upper portion, at least, of Salt River Valley in the center of which Phoenix is located. One can take the narrative of the last of the Ash-Naok-Ni's and almost reconstruct in his mind's eye the geographical conditions of the "then" as compared to the present.

Later "stories" have come to me from a source rather close home with regard to what would be popularly termed "superstition." A friend has been for some time interested in the "Lost Dutchman" Mine, and has made several trips into the foot-hills of this mountain seeking information from a certain elderly "prospector" who has resided near the spring mentioned in the accompanying article. This old man has told him some things which his hard-boiled, skeptical "knowledge" forbids him to believe,—and yet there seems to have been aroused in him a fear of the place.

To be brief: It seems that there is, beyond any question, some dynamic astral influence (or atmosphere) pervading a certain section of the hills and valleys known as the Superstitions. Not only one, but parties of two and three, have reported "little men" (one at a time) suddenly appearing before them with warning gestures to go no further. Extremely loud noises are heard without the hearers being able to learn their source. Some have reported the stars to appear so as to be almost within reach at night, and the hushed breathlessness of the place strikes fear to many. Others, who have not been subject to these influences, or who have found

within themselves sufficient stamina to withstand them, have persisted in search of the gold known to exist somewhere in the locality. These have invariably come to violent ends.

The whole thing sounds very interesting in connection with some of the writings of H. P. B. and Mr. Judge, and I sometimes feel a very strong urge to attempt to learn something of the place. Circumstances, however, have precluded such an attempt.

—SUBSCRIBER.

When Adolph Ruth, 66-year-old amateur prospector of Washington, D. C., mysteriously dropped from sight June 15 in Superstition mountain while undertaking to discover the phantom Lost Dutchman mine many legends and stories of the fabled mine and mountain were retold, but perhaps the most singular and interesting of these narratives was recounted today by Dr. Ralph Palmer, for many years a practicing physician of Mesa.

In all these varied and conflicting legends of Superstition and the Lost Dutchman there runs a basic thread, which, stripped of the interpretations and colorings of the teller, remains the same in every account.

The Indian legend, told to Dr. Palmer by a 90-year-old chieftain nearly 25 years ago during the time the Roosevelt dam was under construction, although apparently a fantastic bit of folk-lore, is a story in which known facts and supernatural phenomena are nicely blended.

It is certain that this story of a pre-historic Indian race bears out the archaeological discoveries of recent years which provide proof of human beings living here at an early period when people of Europe had but shortly before left their caves. Authentic in many other respects, it also provides a reasonable explanation of the superstitious fear held by practically all Indians of this mountain of rocks east of the valley.

At the time Dr. Palmer was told the story he was a surgeon in the employ of the reclamation service stationed at Roosevelt. At the request of I. C. Hill, the supervising engineer, Dr. Palmer rode with an Indian guide one day to investigate an accident to some Indians that lived in the foothills of Superstition mountain.

At a spring, known as Ash-Naok-Ni, was found an old chief and two young squaws near death from knife wounds. Whether because of the hardiness of the Indians or the skill of the doctor the patients finally recovered. In the days that followed Dr.

Palmer made several trips to the spring to see his patients and during the following years up until 1914, when the old Indian died, he made many visits there to talk with the old chief.

During these years Dr. Palmer became a trusted friend of the chief and when the Indian was nearing the end he told a story to the white man that long had been secret to all but the ears of the tribe chieftains.

The story this descendant of an ancient race told follows:

"I was born here at this spring many years ago (shown by the tally marks on a bone ring to be 90 years old). My father was very old. My mother was very young. When I became old enough to understand, my father began talking to me for many hours each day and told me the things about our people that I must know, and the things that I must tell to my own son when he should gain years of understanding. For our family had been entrusted with the secrets of the mountain and these secrets must be transmitted from father to son until the last son should die without male offspring. That to the last son in his declining years there would come a man of another race, and to this man the last of Ash-Naok-Ni's must tell the story of Ain-We-Goph-on—the mountain of mystery —and impose upon him the trust which would eventually relieve the spirits of their people.

"Many, many ages ago, even when the earth Gods were still shaping the earth, my people were a strong and happy race. They inhabited a beautiful valley that sloped gently to the shores of a beautiful inland sea.

"The soil of this valley was unbelievably rich and grains, grasses and fruits grew in great abundance. The waters of the inland sea teemed with fish and the wooded slopes above the valley contained wild game of many varieties.

"The rigors of winter were unknown and during the hot months of summer my people lived in the coolness of a nearby mountain. My people were greatly blessed, since in the making of the mix the Earth Gods had stored vast quantities of precious metals in the earth caverns at the edge of the valley where they might be obtained without effort. These precious metals were used lavishly by my people in adorning their buildings and person and for trading with other people who brought gifts of great variety in exchange.

"In this blessed environment my people attained a high civilization. Here they lived for many years in peace, prosperity and hap-

piness, until gradually there crept in many races in later times which made personal pleasure and self-gratification uppermost. This civilization toppled and returned to a race half savage and barbaric.

"This greatly annoyed the earth gods who became so highly incensed against my people they caused a violent eruption of the land. The fertile valleys became a desert wash. The inland sea was filled with sand and on the edge of the desert a great mountain was cast up—sealing completely the caverns of precious metal.

"My people, except a small band of 100 who were absent in the mountains on a hunting trip, were all destroyed and their spirits imprisoned in the pinnacles of the mountain—there to remain until the atonement of the race was completed.

"When the hunting party returned to the now desolate waste they were visited by the earth gods who told them that they would be condemned to a life of toil and hardship. That they must live through the centuries, closely guarding the secret of the mountain and eventually when all the spirits were safely imprisoned in the pinnacles of the mountain and the last male surviving should be nearing his earthly end a man of another race would be reincarnated to whom the secrets of the mountain should be told.

"But unless the searcher for the lost storehouse possessed the same qualities found before the destruction of the ancient race it would be futile to seek the wealth. If the metal was desired for personal gain and not to release the spirits of the Indians, then the searcher would meet death."

Such in brief is the story of Ash-Haok-Ni and of the mountain of mystery as told to Dr. Palmer. Along with this Indian's tale to the whiteman were many philosophical deductions on the conduct of the individual life so that the spirit might attain eternal freedom. And as is usual, in these old Indian tales there was much left unsaid—much that was implied which was perfectly understandable to the aged warrior and the young doctor who had become accustomed to Indian methods of communication.

There were, however, many admonitions against attempts to open the store house of the earth gods for personal gain. The principal one was that he that did this would evoke the wrath of the gods and the mountain would fall upon and crush him.

Fantastic as the story of Ash-Naok-Ni apparently is, there is something of truth in it, Dr. Palmer declares as it is borne out by every circumstance and most of the superstitions of the region.

Dr. Palmer points to such things as this: "It explains the sea shells and the remains of marine life often found in the sands of the Salt river valley.

"It explains the pockets of gold and silver found in the vicinity of Goldfield, which is supposed to be the site of the ancient city.

"It explains the geological nature of Superstition mountain itself as an intrusive formation cast up from below.

"It explains the superstitious dread of all Indians when approaching the mountain and, perhaps, the moanings and groanings so plainly heard in the mountains at night when apparently no wind is blowing may be explained as the imprisoned spirits within the pinnacles."

In this legend may rest the explanation of the Lost Dutchman and the inevitable fate of anyone who approches too close to the ancient storehouse in a spirit of avarice and it further substantiates the persistent belief of many that somewhere in Superstition mountain region is a vast store of precious metal.

After reflecting upon the Indian's story for many years Dr. Palmer took action. Following the old chief's directions and ever aware of his admonitions, Dr. Palmer declares, he and two companions penetrated deep into the mountain and finally came to what they believed to be the entrance to the Lost Dutchman mine.

At this time, Dr. Palmer says, all thoughts were turned toward the war, it was the summer of 1918, and it seemed unwise to continue the explorations just then. Dr. Palmer left his home in Mesa for several months and when he returned he again went to Goldfield to look up his mining friends.

At Goldfield he talked with a camp watchman who said his former partners had apparently been prospecting in the mountains for three months but had returned to the valley several months earlier. Shortly after they returned they met with fatal accidents.

One of them was reported to have been killed in the hills near Wickenburg and the other on the highway near Buckeye.

Since then Dr. Palmer has never looked for the Lost Dutchman. He believes, however, as the years roll on and his philosophic knowledge becomes stronger that contemplative wisdom will come to him and reveal the way to unraveling the secrets of Superstition mountain for the betterment of humanity and to the pleasure of the Earth Gods.

HINTS ON HEALING

WHETHER applied to the body, the mind, or the soul, healing is the noblest of all sciences and arts. Ignorant and sin-laden humanity vainly seeking repose of soul is the occasion for the temples and priests of religions. Bewildered minds torn between hope and despair, memory and imagination, furnish the inmate of the asylum, the psychopathic ward, the prison and the saloon. Bodies undernourished, abused, hives of disease germs from birth, provide an endless procession of patients to the physicians, a forlorn shambling disorderly march from the cradle to the grave.

The priest, the law-maker, the humanitarian, the psychologist and the medical fraternity are everywhere confronted with the defectives in mounting numbers. The problem, always inscrutable, continually presses for solution—a solution, not a mere opiate or palliative. No one can doubt the earnestness, the devotion, the assiduities of the heroic souls who give their own lives, often "unthanked and unperceived by man," to the amelioration of the conditions in which the vast majority is bound by some invisible fetter and of which visible woes are but the sequence and effect.

Theosophy is in the world "for the healing of the nations." The great Masters of Wisdom remain with the race only to do what They may for the redemption of "fallen humanity." They are handicapped as we are handicapped by *our* Karma—the burden of iniquities from far-off Atlantean days, iniquities increased rather than diminished by our conduct throughout succeeding racial and national cycles. Surely all history shows the futility of dealing with effects apart from their causes; merely to deal with conditions, external or internal, is no cure for the evils which afflict all mankind, the innocent along with the culpable and heedless. When these vast and formidable burdens are seen in the mass, the Theosophist should feel more than an intellectual appreciation of the philosophy of altruism he professes. He should be inspired to study and work without cease to inform and educate himself, to be able "to spread broadcast as widely and as quickly as possible" those fundamental truths to which mankind is lost and which alone can restore the Golden Age when men knew how to "work with Nature, not against her." Not occult powers but moral and mental understanding, not wealth and special ability but study and application of what has been given for our use, not devotion to a

leader or a society or a new set of dogmas, but an informed and overwhelming love for Humanity—these constitute the true Theosophist through whom, if saved at all, our civilization must learn the path of salvation from present ills and worse to come.

The greatest of truths are but poison when poured into unwilling hearts. The man sick to death in soul, or mind, or body, is in no state to give heed to anything but his own throes and sorrows. He needs, not tracts and lectures, but a sympathy, a compassion, a brotherly attitude on the part of the Theosophist as of other would-be healers and helpers. The *Voice of the Silence* is for the students, the internes, the practitioners of the laws of healing—not for the patients. No man is so sick that he does not instantly recognize, instantly respond to the Presence of a genuine Healer. Whether we call that presence the atmosphere, the aura, the magnetism of the beneficent and competent friend, matters nothing at all. The priest who loves his parishioner, by that love's glow brings calm to the sick at heart far more than any scripture or misguided creed. The physician heals far more by his calm, his poise of healthful assurance, his rapport with the afflicted, than by all the drugs in the pharmacopœia. In our deepest distress the silence, the glance of the eye, the touch of a loved and trusted friend, brings a balm that cannot be appraised, analyzed, purchased for a price. Just as there are the jettatores and others of evil eye and maleficent exhalations, so there are those in whose ameliorative presence no evil can abide. It is within the power of every sincere Theosophist to awaken, to increase, to bestow, to radiate this higher *Siddhi.* This is the spiritual magnetism which draws to him those whom, under Karma, he can help, often unknown to himself as to the beneficiary — as sun and air bless abundantly and impersonally. Moreover, in some hidden way the knowledge that help is abroad permeates the unseen planes of nature and effects correlations more certain far than can be produced in any pharmacy.

Not that the power and value of right medicines is to be despised or ignored, any more than the Four Elements themselves. Every chemical, every plant, is a living laboratory, a storehouse of energy, vital, electrical, magnetic, a carrier of life or death to man and animal accordingly as understood and used. Animals, as is well known, have an instinctive knowledge of healing that men have almost entirely lost and for which our facilities provide no adequate substitute. Animals in the "state of nature" far surpass mankind in freedom from ills despite their hardships and limita-

tions. It must surely be possible for any man to live naturally to a far greater degree than is the practice. Nor does this "natural living" mean the hundreds of systems of diet, the abstentions and indulgences of countless kinds encouraged or forbidden the afflicted.

The healing atmosphere which envelopes the true friend of humanity will, if intelligently studied by the healer himself, be found to well up from that spiritual essence whose manifestations we speak of as intuition. Intuition is as capable of observation, of study, of development, as any other principle of our being. The counterpart of intuition in the natural healer is the awakening of the inner principle we know as instinct in the patient. Where the two are in rapport, they become interwoven and interblended at every point, and the inner and outer elements of both come into accord: both are benefited. In time the former patient becomes himself a healing presence. The Delphic oracle may still be consulted by any so disposed.

"Invisible Spheres"

One has to understand the phraseology of Occultism before criticizing what it asserts. Hence, when "*other* worlds" are mentioned — whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. The inhabitants of these may be, for all we know, or feel, passing *through* and *around* as if through empty space, though not disturbing our vision, because we have not yet the faculties for discerning them.—*The Secret Doctrine.*

"OCCULT OSMOSIS"

HOW does the reincarnating Ego (or for that matter any "monad" or purely spiritual being) get involved in the mazes of the "cycle of Necessity"? More important still to the earnest theosophical student, How does the Ego thus involved get out of one form and state into another?

The answer is, by occult osmosis. But unless this, or any of the propositions of the Secret Doctrine is well considered, the answer becomes, instead of a doctrine, a dogma. The various propositions of Euclidian geometry, however true in themselves, become the truth to the individual only as he works out and so sees for himself every step of the correlated sequence from primary cause to conclusive effect. This is "osmosis" mathematically considered. Theosophical teachings are all mathematical, each item, each development inter-blended continuously with all the others. Whatever the state or condition of any being, it is a descent or an ascent from a precedent one, preludes another to follow—and so on, endlessly. Whether consciously or unconsciously performed, there are no leaps, no voids, no miracles. From there to here, from here to otherwhere, is a continuous journey. Effects are "infallible." So, also, is the perception of them by any and every being—when experienced. Why should not that perception be as infallible before as after the event? And why should not our perception of causes be equally infallible? All this is "osmosis," philosophically regarded.

"Cause and effect" go on on every plane of being and action, from highest to lowest, and the order of continuity is what is meant by the Law of Karma. This being the fact, we have but to look for it here, where we are, to see that no thing or being exists for an instant "alone." Contact is constant, action continuous, hence an *osmosis of natures,* whether by "natural impulse" or by "self-induced and self-devised efforts." Disease, as we are sadly aware, is "catching." Why should not good health also be transmissible? The answer is that the latter as well as the former is nature's order.

In which direction are we headed? Our attitude determines our conduct; our conduct determines our osmosis with others.

SOME STRAY THOUGHTS

THE word "theory" is sometimes used in the literature of Theosophy in connection with its doctrines, but not in the sense of ordinary scientific generalizations, such as "the theory of gravitation" or "the theory of relativity." For the element of uncertainty is implicit in the "theory" of science. What is put forth is not asserted to be unchanging truth, but only a concept which for the time being furnishes the most plausible explanation of observed phenomena. Any hypothesis enunciated by a scientific thinker carries with it a mental reservation that it may have to give way to another hypothesis, should the first fail to explain further and future observations and experiments. As one writer expressed the value of theories: "Their only merit lies in their suitability to express the phenomena. They are representative fictions." (From "Logic" by Alexander Bain). But when, for example, Theosophists refer to reincarnation as a theory, it is simply to present the teaching on its inherent merit.

The intelligent mind of the times is accustomed to scientific modes of argument and reasoning, and a good teacher will employ this method whenever feasible in order to impart doctrines, which *he knows to be truth and fact.* It is an appeal to the best in lower manas, although no true teacher will confine his efforts solely along the familiar channels of the Race Mind. This is only his initial approach and in line with the well recognized pedagogic principle of proceeding from the known to the unknown.

Students of Theosophy, who have resolved "to fit themselves by study and otherwise, to be the better able to help and teach others," often overlook this necessity of taking into account the race mind and how best to approach it. They forthwith plunge into abstruse metaphysical propositions, which are entirely over the head of the newcomer and innocent inquirer. They adopt a superior attitude toward the step-by-step process of reasoning of the generality of mankind. They speak and act as though Theosophical Truths must be reached at one bound, through a higher faculty, which they term "intuition".

There is without doubt a spiritual faculty within us, which can look directly upon ideas and which is the same as true intuition; but it shows misunderstanding to regard intuition as so opposed to ordinary reason that the two cannot dwell together in the same mind. The intuition of Higher Manas and the reasoning of lower

manas are not necessarily a pair of opposites, as are good and evil, or light and darkness. They are different manifestations or aspects of the ONE Consciousness, the nature of the manifestations depending on the vehicle and plane through and upon which that Consciousness shines forth. In a footnote on page 329 of the first volume of the *Secret Doctrine* we read: "Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi, e.g.,* through that known as *Manas* it wells up as the Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION."

On page 54 of the *Ocean of Theosophy* Mr. Judge states:

> *Manas,* or the Thinker, is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body. For the human brain is a superior organism and *Manas* uses it to reason from premises to conclusions. This also differentiates man from animal, for the animal acts from automatic and so-called instinctual impulses, whereas the man can use reason.

This excerpt shows plainly that it is the thinker, the incarnating being, Himself, who uses the brain, and the aspect of mind manifesting through the brain, to reason from premises to conclusions, and it is this ability which differentiates man from animal. So long as this lower aspect of mind is under the control of the Immortal Thinker, its reasoning is to a large degree trustworthy. It is then guided by the light of the Higher Mind. No really erroneous conclusion can be deduced from the reasoning of lower manas as long as it is in perfect alignment with Higher Manas. Error and danger arise only when this alignment is disturbed by psychic impulses emanating from the principle of kama. The student must be most careful not to confuse such psychic impulses with truly spiritual intuitions. One way to prevent such confusion is to check up on the basis of ordinary common sense and reason. This means a painstaking marshalling and consideration of all facts and data bearing on the particular issue, before drawing a definite conclusion.

The difference between the use of lower manas by a true Theosophist and by a true materialist lies in this: The Theosophist is conscious of the presence within him of the Higher Mind and permits it to shed its light freely upon his ordinary thinking; while the

materialist is wholly unaware of possessing an infallible faculty whereby he can check and correct the conclusions of his inductive reasoning. In her *Key to Theosophy* H. P. Blavatsky introduces the term *Manas-taijasi* to designate the illuminated lower mind. In a foot-note (p. 159) we read: "*Taijasi* means the radiant in consequence of its union with Buddhi; *i.e.*, Manas, the human Soul, illuminated by the radiance of the divine soul. Therefore, Manas-taijasi may be described as radiant mind; the *human* reason lit by the light of the spirit; and Buddhi-Manas is the revelation of the divine *plus* human intellect and self-consciousness." In the text the teacher states: "Neither of these, neither Manas nor Taijasi, can exist apart from Buddhi, the divine soul, because the first (*Manas*) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (*Taijasi*) is identical with the first, because it is the same Manas only with the light of Buddhi reflected on it." This would imply that all men are possessed of Manas-Taijasi, for without some light from Buddhi reflected on it, there can be no mind at all, but only a shell, whether embodied or disembodied.

It is manas-taijasi in all men which makes it possible to present the basic concepts of the Wisdom-Religion to every class and grade of human intelligence. Even science recognises the existence in the whole race of certain inherent ideas, although it cannot explain their presence. Theosophy teaches that these ideas are reflected on the mind from the Immortal and Self-Conscious Soul. It is further taught that "such ideas were implanted in the human mind at the very beginning of its evolutionary career on this planet by those brothers and sages who learned their lessons and were perfected in former ages long before the development of this globe began. These were actually taught to the mass of Egos who were engaged in this earth's evolution; that they were imprinted or burned into their natures, and always recollected; they follow the Ego through the long pilgrimage". These ideas are the basic principles of Theosophy; and the student who has a proper sympathy for those he would teach ought to have no difficulty in drawing material from every department of life to illustrate and support Theosophy's Fundamental Propositions. What the teacher needs in addition to a Theosophical mental equipment, or the knowledge of doctrines and tenets, is a deep love for his fellowmen and a pure and ardent desire to help them. It is only then that he is able to show that Theosophy is the philosophy of the rational explanation of all things.

CURSES AND THEIR CAUSES

SOUL and body, organic and inorganic Nature, are indissolubly bound together. Neither is or can be independent of the other, for they are but the two poles of manifesting Life. Self-evident as are these propositions to any reflective man, the prevailing tendency, now as in the past, is to deal with them as separate realities. Hence a perpetual war goes on in each man's nature, between mankind and great Nature, as between man and man.

Only in the Theosophy of all time is to be found the true conceptions: the Unity, the Duality, The Trinity at the foundation of all and everything. Otherwise stated, all that is experienced is an effect; that effect had and has a cause; the cause is created, preserved, destroyed by the being which harvests its good and evil results.

The earth is more than a cenotaph: it is a vast cemetery of the ashes of once living bodies, once great civilizations. Out of those ashes man, the "mover on the waters," is continually recreating new forms, forms which in their turn become curses as well as blessings. Is Great Nature simply an insatiate ghoul whose subsistence is derived from the death of all forms? Theosophists should reflect on the "intimations of immortality" implicit as well as expressed in some words of a *Mahatma:*

> "Nature *consciously* prefers that matter should be indestructible in *organic* rather than inorganic forms, and *works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.*"

What a commentary upon our mental and moral attitude that we should instinctively admit the indestructibility of matter, of which our bodies are composed, and deny the immortality of the soul. What a contrast between the words of the Master as just cited, and the human notion of the object of all existence. "But," says one and the other among us, "how is one to know for himself that the Mahatma's words are true?"

How indeed, when the querent himself lacks the reasoned discrimination to see that his question contains its own answer? Can anyone know for himself *at second hand*—by believing this, or by denying that? Or, as is the favorite method of evading this literally life or death issue: "*Prove* to me that I am immortal and continually pass *unconsciously* from world to world, from state to

state, from form to form, and am, therefore, as indestructible as matter itself, and in the same way."

Such questioners have seen as much as any Mahatma, have heard as much, but what have they *learned* at first hand from all their experiences? Why, only to postpone, to evade, to ignore what they themselves, quite as much as any Master of Wisdom, know can neither be cheated nor conquered by using body, mind, and soul as they use the holy Trinity which constitutes their own being, their very Self.

Are the teachings of Theosophy less moral, less reasonable, less just, less inclusive than those of our science, our religion, our philosophy of daily life? A child can see in ten minutes' attention that the reverse is the staring fact. Any "average" man who compares theory with theory, hypotheses with hypotheses, teaching with revelation, ideal with ideal, influence with influence, facts with facts, will infallibly *prove to himself* that Theosophy affords a truer objective, a more consistent explanation, a greater inspiration, than any and all of the thousand-and-one expedient religions and systems to which mankind gives its practical allegiance whatever its devotional professions.

Our existence is filled with unexplained phenomena—"facts" as we call them. Our life is burdened and intolerable with "hard facts" for which we seek anodynes not cures, alleviations not understanding. Only as a man *brings himself* face to face with the stern realities of the great Object, instead of fleeing them until *nature* forces him to face them, will he study causes instead of curses. Strange that we should have *infallible* perception of effects, and only false and erroneous notions of their causes.

Our religion, our science, our allegiance to conduct which we have only to face to know for ourselves their falsities of basis and of character—these *causes* will as surely "yield their harvest of effects" now as in the past. Shall we continue to maintain them—or set going the truer causes provided by Theosophy and "the judgment of nature" alike?

ON THE LOOKOUT

"The Indian Theosophist"

For many years this publication, representing the Indian Section of the Adyar theosophical society, has been on the exchange list of Theosophy under its old title of *Theosophy in India.* Its native Indian Editors and, for the most part, its contributors, have served unwittingly to convey to Western readers two chief characteristics of the Indian mind. One is the deep-rooted quality of "faith" or patient trustfulness — that *Satvic* disposition in the great mass of the people which has kept India in a peaceful community as a whole despite the frightful inequities of life inflicted by its own ruling elements as well as by foreign conquerors. The other and concomitant characteristic is the native tolerance of the *Raj* — the "powers that be," irrespective of merit, whether in civil or religious matters. One can but be impressed with the sincerity of life thus exhibited — nor can one fail to deplore the callousness of heart that in the course of ages has rendered the dominant factors blind to any true perception of the duty of the intelligent to their less informed brethren. The lesson of the Orient is as yet lost to the Western intelligentsia whose sins of omission and abuse must in the end produce a similar catastrophe to our civilization. The Theosophy of H. P. Blavatsky and Wm. Q. Judge is unknown to the Indian members of the Adyar society. The work of the Bombay United Lodge of Theosophists and of the two publications of The Theosophy Co., Ltd., of India, *The Aryan Path* and *The Theosophical Movement,* are, therefore, of immeasurable importance to our Indian brothers. Pure Theosophy is being made accessible once more in books and pamphlets within the means of English-speaking Indians. The lost work of H. P. B. is being restored to currency, so there is hope for the remainder of the cycle until 1975.

"Religious Starvation of Hindus"

From the April number of *The Indian Theosophist* we quote some brief extracts by Dr. Sir Gokul Chand Narang, Minister of Local Self-Government, Punjab, in an address at Gurukul, Kangri, Hardwar.

> " . . . religion has very nearly ceased to be a living force with the Hindu community. . . . A vast majority . . . are steeped in ignorance, are demoralized by superstition and are

> being crushed under the burden of an ignorant and hypocritical priesthood in whom they do not believe, whom they despise and hate and yet are powerless to overthrow or ignore. Not five per cent. of them have ever heard the names of the Vedas, not one per cent. has seen their outside covers and not one in a thousand have read or can read a word of these sacred scriptures. . . . With most of these people religion assumes some vestige of reality only on occasions of marriage or death when priests of various kinds appear to receive their *dukshina.*"

Are conditions in the West any less telltale than is here pictured?

The Real Reason

Dr. Narang then considers the cause of the ghastly effects under which India suffers inarticulately:

> "Is it due to political subjection? Perhaps it is to a certain extent, but it cannot account for the wholesale elimination of active religion from the life of the people. . . . even lack of education is not the sole cause of the Hindu apathy to their *Dharma.* To my mind the real reason . . . is the regrettable fact that religion is not presented to the main body of Hindus by any one and if it is presented at all it does not appeal to them in the form in which it is presented. What is necessary, therefore, is that there should be a body of men and women whose function it should be to take religion to the homes of the people and to present it in a form which would appeal to them. Our ancestors were not unconscious of this necessity and their organization was quite satisfactory and the organization is still in existence."

The "Shell" of Organization

What Dr. Narang refers to is the ancient religious system whereby every village had its local priest, every family its religious preceptor, and, above these the *Guru* who gave instruction to priests and teachers, preserved the purity of the faith, and taught those competent the higher truths of their scriptures. This ancient method is that to be found among all primitive peoples in one form or another. It is to be seen in the relation of children with each other, older and younger, and with parents and teachers. It is the real "substratum and support," not only of the four castes among men, but of the four Kingdoms of nature, because that of "the whole Kosmos." How that organization, that "nature's order," suffers when the true meaning is distorted, perverted, corrupted, is everywhere to be observed. And always the degradation is from above

down, not from below upwards. The better informed, the more able, use their relative superiority to their own advantage, not for the amelioration of their neighbor. In the end, the perverted relationship is like that of body and mind. Disease, suffering, death, failure, results for "body and soul" alike. H. P. Blavatsky gave "a beneficent impulse in the affairs of mankind," and surely it is the responsibility of Theosophists to carry on that impulsion, not to corrupt it again, as in the ignoble past of the Movement, to personal, partisan and sectarian ends. That the pure work inaugurated by her has been reborn, resuscitated, and receives the undeviating devotion of informed and self-consecrated students, following the very lines and energic channels opened by her, in America, in England, in India, and on the Continent of Europe—all this is of good augury as well as heritage. The bright instead of the dark side of the picture limned in the closing pages of *The Key To Theosophy* may yet triumph, so that the Messenger of 1975 will not have to do all over again the work of H. P. B.

Women in Islam

In the same number of *The Indian Theosophist* is an abstract of an address on the position of women in Mohammedan history, an address delivered by Dr. M. Z. Siddiqui, Professor of Islamic culture in the University of Calcutta. The subject matter should be of interest to all Western students of Theosophy, if for no other reason than that they share, consciously or unconsciously, in the deep-seated *Skandhas* produced by many centuries of Christian sectarian hatred of Judaism and Mohammedanism, respectively mother and sister religions to Christianity. Nowhere is that hatred more manifested than in the notion that women are regarded as inferior and grossly treated among the followers of the Kuran. As a matter of fact there is nothing in that bible of Allah to compare with St. Paul's remarks in the New Testament. The second object of the Theosophical Movement is the leveling of the barriers of sectarian religions by impartial consideration of their respective merits and demerits. Theosophists have both the duty and the need to be more accurately informed on religious as well as other subjects. It is a satisfaction, then, to afford some measure of neglected justice to misrepresented Islamic history. We quote:

Some Facts and Comparisons

> " . . . one should not be misled by modern conditions into imagining that they represent the state of things in all epochs

of Oriental and European history. In spite of their claim of being the defenders of freedom and promoters of equality and fraternity, Europeans could not till the last century forget the 'original sin' of woman and passed judgment on her accordingly. . . . Modern writers . . . indulged in sweeping generalizations regarding men's opinions of women in the East. . . . This was certainly unfair. There was no want of respect in the general attitude towards women in ancient India particularly in the Buddhist period. Muslim civilization also bore witness not only to equality in religion and legal status between men and women, but also to the proficiency and eminence attained by women in different spheres of intellectual and social life.

The Historical Record

"Beginning with the life of the Prophet, the whole history of Islam is full of interesting descriptions of the activities of women. Some fought battles and some commanded armies, some served as administrators and diplomats, some left behind monuments in the form of hospitals, homes, monasteries and libraries. . . . there was hardly a period without a number of women whose spiritual and intellectual attainments were acknowledged and appreciated by the highest authorities. . . .

"Concluding his lecture, Dr. Siddiqui said he could not turn from the past to the present without deep anguish. 'Raise the woman and her sons will automatically rise.' "

"From Greenland's Icy Mountains

Victor Shaw, expert geologist for the magazine *Adventure,* scores twice on the occult target, albeit unwittingly, in one letter, written for the enlightenment of an inquirer into the mineralogy of Greenland. (June, 1936.)

"The Eastern coast, which I haven't seen myself, is said to be geologically similar to Western Europe, indicating a possible geological connection at one time. . . .

"Near Godhavn, on the mainland of Waigat Sound, I visited a large deposit of excellent grade bituminous coal. In the clay overburden that was almost a slate, I found fine fossils of the tropical vegetation and timber *that existed before the earth shifted its axis.*" (Italics ours. Ed.)

The refusal of modern geology to accept either the Atlantean doctrine or that of the shifting of poles has been as stubborn as

its ingenuity in attempting other explanations has been surprising. But Mr. Shaw speaks of the pole shifting as casually as though it were *fait établi.* This idea has in fact been creeping in, in more than one quarter. As yet it is out of the question for Science to accept a *populated* tropical Greenland, however near it is to accepting both the nature of the vegetation and the polar shifts.

FOUND—A MEMORY SPOT

Not put so simply by its discoverer, yet this is what appears to be the case from a description of photographs taken of a maize cell by Miss Barbara McClintock at Cornell University. According to the New York *Times* of June 29, 1936, she has found that the nucleoli, present in virtually all cells, human, animal or plant, are generated by a tiny dot, "probably made of some unknown chemical." It is this dot, barely visible under the microscope, and its apparent control over cell development and mitosis, which Miss McClintock has photographed.

> She proved, by splitting it with X-rays, that the tiny dot generates nucleoli. Each half of the dot thereupon grew a separate nucleolus.

"THE THREAD-SOUL"

This discovery has been hailed by scientists as "a controlling center of cell life." Why this is believed to be so is explained by the *Times'* account of the function of nucleoli. It seems that they have a peculiar relation to the formation of chromosomes, the tiny threadlike bodies which are regarded by science as the bearers of hereditary traits.

> Her photographs show that the nucleolus acts like a living basket made to hold the chromosome threads when the cells are "resting." During this rest a cell is a rounded body of two concentric shells. In it the nucleolus is clearly visible, but no chromosomes can be seen.
>
> When the cell gets busy, either for growth or to transmit its life from parent to offspring, the inner shell develops a set of the chromosome threads. Simultaneously the nucleolus shrinks and almost disappears.
>
> The threads split lengthwise. Half move to one side of the cell, half to the other. Then the cell itself divides, so that there are two complete cells, each with a full complement of chromosomes. In this manner each of the billions of cells in a body contains an identical set of chromosomes, and a child gets a set half his father's, half his mother's.

> The chromosomes in the new cells disappear. Simultaneously the nucleolus reappears. Under Miss McClintock's microscope are visible substances which appear to be part of the chromosomes, and to come from the "basket" when the chromosomes show up. The "basket" gathers up these substances when the chromosomes disappear.

Parallels and Analogies

It is curious how the chromosomes go into "obscuration" while the cell is "resting." It is as though they are the physical counterparts of the "Skandhas" which form the intelligence of the organism of which the cell is a part, and which must be specialized according to the part played by each cell within the organism. When the cell begins to grow, to expand and divide, these Skandhas are drawn from invisible planes into physical manifestation as chromosomes. In like manner do human tendencies and traits await the Ego at the door of life, the astral body forming their point of contact with the physical organism. It now appears that the nucleolus is the visible focus for the elemental intelligence on the astral plane, through which it influences and guides the growth of the cell. True of the "somatic" cell, with power to reproduce only its own specialized kind, this must be also true of the immortal germ cell in which the potentialities of the whole organism are contained in symbol form. It might be well to ponder the relation of the Ego with Miss McClintock's "dot" as it must exist in the human germ cell—which dot becomes the nucleolus, a sort of Pandora's box through which all the psycho-physiological characteristics of weakness, strength and tendency are outwardly made manifest in chromosomic design.

But all this is *terra incognita* for the scientist. "Where nucleoli come from and what work they do in maintaining life has been guess work," as remarks the *Times'* reporter.

The Same Old Problem

Some 42 years ago William Q. Judge wrote in *The Ocean of Theosophy:* "Biologists can only say that the facts are as we know them, but can give no reason why the acorn will never grow anything but an oak except that no man ever knew it to be otherwise." In the New York *World-Telegram* of May 16, 1936, this problem is again stated by David Dietz, science editor:

> Couched in scientific terms the question is, What is the explanation of morphogenesis? In simpler language it is:—Why do living organisms assume the form that they do?

His article goes on to describe the researches of Prof. Edmund W. Sinnott of Columbia University, who has made close examination of the processes of growth of living things, coming to the conclusion that the synthesis of organic life out of inert material will not be so easy as was once supposed.

"PROTOPLASM" BAFFLES SCIENCE

"Protoplasm," Prof Sinnott is quoted as saying,

> "is deceitfully simple in appearance, and not many years ago the prediction was freely made that before long biologists would be able to duplicate all its activities. The remarkable outcome of genetic research in demonstrating the extreme complexity of chromosome organization should make us suspicious of such facile predictions."
>
> It will be recalled that protoplasm is the basic chemical stuff out of which the cells of all living organisms are composed. Huxley called it the physical basis of life. The chromosomes are the rod-like structures found in the nuclei of living cells. They are the carriers of heredity. Recent studies have shown the chromosomes to be composed of tiny beads called genes, each gene controlling a specific factor of inheritance.
>
> The point which Dr. Sinnott wishes to make is that a duplication of protoplasm would mean also a duplication of the chromosomes and their component genes.
>
> He also calls attention to the fact that future study may prove that all the living material in the cell is equally as complex as the chromosomes.

UNKNOWN FORCES AT WORK

> When a plant develops a seed or when the embryo of an animal takes shape, there are forces at work of which we as yet know nothing, Professor Sinnott says.
>
> "A tiny mass of cells near the stem tip in a plant molds itself into a minute floral primordium, marks out a central, ovule-bearing region and a wall, and develops by a precise series of stages into a fruit, specific in size, form and internal structure," he continues.

"INNER COMPULSION"

> "Evidently something is happening in all this which escapes us. These bits of protoplasm proceed about their task in such a precise fashion as to leave no doubt that they are under a very specific inner compulsion of some sort.
>
> "It is the ultimate task of the student of form to discover what

> this compulsion may be, and the modern dynamic phase of morphology—experimental morphology or morphogenesis——is devoted to an analysis of development from every point of view and by every possible means."

Prof. Sinnott concludes with the remark that "It is safe to predict that in this general sector will be fought the major engagements of the next twenty years, for morphogenesis today is beginning to assume the position of general interest and concern in biology which genetics has occupied for a third of a century and which was held by the evolution theory a generation ago."

The nature of this action under "compulsion" mentioned in the above quotation is more minutely described in another article about Prof. Sinnott's researches, printed in the New York *Herald-Tribune* for March 29, 1936:

> . . . from the earliest existence of the tissues of a fruit, even before it reaches the blossom stage, it develops an axis of symmetry and conducts all of its operations of growth along this as a base.
>
> To the eye this axis of symmetry is very apparent in the slender, greatly elongated "Hercules Club" gourd, which is one of the many fruits studied by Professor Sinnott. It may be viewed as the line down the center of the squash. But in the growth operations of the squash this line seems to exist in every cell of the squash. Every cell, no matter how far removed from the center, seems to "know" where that line of symmetry is and how it is co-ordinated.

"Built to Specifications"

The individual cells act as if they had position in a blueprint showing the required ratio of length to diameter, and they carry on their controlled activities accordingly. Each cell divides in half, becoming two new daughter cells, and the parent cell vanishes. The direction in which the cells divide appears to be controlled by a definite mechanism. If all the cells divided in one direction the fruit would take the shape of an infinitely long tendril or hairlike structure. If they divided equally in all directions the fruit would be as round as a ball.

When the shape of the fruit, according to its inheritance, should have a ratio of three to one the individual cells carry on their divisions through planes that are so oriented that the average net result is that they divide three times as often in one direction as in another. In the healthy fruit this excess of divisions in one direction is always in the right direction to produce the proper shape of fruit.

"DYNAMIC GEOMETRY"

> Neither fruits nor plants have any nerve system that can convey to each cell throughout the plant information from a central control organ, as the brain functions in man and the higher animals. Each cell appears to be on its own and to know what to do and when and how to do it. How this is accomplished is one of the most important problems of biology.
>
> There is a picture, hypothetical but very useful, which may aid in getting an insight into the mechanism by which this mystery is worked out. There is a polarity of some kind to the fruit structures studied. Each fruit has its blossom end and stem end.
>
> The fruit, and probably the whole plant structure, produces this axis of symmetry and polarity. This, in the hypothetical picture, takes on some dynamical properties of form that permeate the whole structure. Through what flux, effluvia or ether, this dynamic geometry of vital processes reaches out to influence all cells is beyond safe guessing.

The professor continues with the now familiar description of mitosis, as the mechanics through which this wonderful process is effected. The article closes with reference to the "speculation" of some biologists as to the existence of a "morphogenetic field" supposed to surround or permeate the organism. It would be more correct, and definitely clearer, to give this "field" the name it has had among Theosophists for half a century—the "Astral Body."

"HISTORY MOVES IN SPIRALS"

"An optimist at 75," Professor Edwin R. A. Seligman, who taught economics at Columbia University from 1885 to 1931, has been an adviser on taxation, finance, and allied subjects to the Federal, State and city governments and economic societies in various countries. He is quoted in an interview as having said:

> I'm hopeful of the future. History never moves forward in a straight line, but always in spirals. Today we find an advance in some respects; a decided retrogression in others, as in politics. But in the main there is a growing social consciousness, a growing consideration of the other fellow on the part of each individual and class. There is also a decided progress in world understanding despite some recent happenings.
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> We must go through many sad experiences still, but we will make slow and steady progress. There has been a decided growth historically in the general levels of civilization.
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> The chief trouble which afflicts it lies in the economic cycles, which we can learn to alleviate, although I doubt whether we

shall ever get rid of them entirely. They are deeply rooted in human nature, and communities, like individuals, have their good and bad times, their periods of health and sickness.

But we can prevent these horrible happenings of the unemployment of one-third of the population with a little more goodwill and a broader concept of liberty on both sides. Such developments as Mussolini and Hitler are merely temporary aberrations in the general march toward enlightenment.

But the state in taxing must be careful not to dry up the sources of future wealth. This is a question for adjustment. Many a nation has been ruined by excessive and unjust taxation and wasteful expenditure.

Psychic Silliness

Once upon a time Harry Houdini, the magician, and two others of the craft, Carter and Thurston, made a compact to the effect that each would, at death, make a supreme attempt to communicate "with the earth." All these men are now dead. None has manifested; which is fortunate for the world in its present state of knowledge. (*Oakland Tribune,* April 14, 1936.)

The variegated ignorance surrounding the matter is best shown by the fact that Houdini promised his wife to unlock a certain pair of brass handcuffs upon returning — if he returned — and that Thurston gave Dunninger, a still surviving magician, an idol in a glass case, promising as a sign of his return to break the case and throw the image at Dunninger. It really should not take occult knowledge, only just common sense, to realize that if either of these men could do this in death, they could just as easily do it in life without physically touching the said objects. One secret about this that the Theosophist and the spiritualist share, is that the intervention of a medium is necessary in such cases, in order to furnish the physical basis for the operations. What the spiritualist unfortunately does *not* share with the Theosophist, is the knowledge that the above named men, having been well-conducted and decently living men in life, have been happily oblivious of the physical world and its "communications" since death, and that having been what they were, their post-mortem psychic remains will hardly have been "live" enough for such violent necromatic revivifications.

Thomas Jefferson on Coercion

"I Have Sworn Upon the Altar of God, Eternal Hostility Against Every Form of Tyranny Over the Mind of Man.

"The Moral Effect of Coercion is to Make One-

HALF THE WORLD FOOLS AND THE OTHER HALF HYPOCRITES; TO SUPPORT ROGUERY AND ERROR ALL OVER THE EARTH."

These were remarkable words to be uttered by a statesman in Jefferson's day. Remarkable is the demonstration of their truth now being witnessed "all over the earth." But still more remarkable is the fact that they are quoted from a Hearst newspaper editorial.

The fact that the amazing contradiction will go unnoted by nine out of ten readers is an indication — if such an indication were needed — that the noble ideal of the Founders of the Republic was the work of the few and is still sustained by the few.

"THE WHEEL OF KARMA"

The "subconscious" urge that leads to Karmic retributions is now found in a new direction:

> The theory has long been held that certain people, by reason of innate clumsiness or some other mental abnormality, are more subject to accidents than others. In a few branches of human activity it is susceptible to proof. Whether a similar phenomenon exists in relation to road accidents is a question which has often been debated. Personally we are inclined to doubt it.
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> But a new and more terrifying aspect of the subject is opened out by the latest theory of psychologists as put forward by one of them in a recent letter to the "Times." According to this theory "there is a very large range of individuals for whom accidents can be regarded as symptoms of a temporary dissociation or splitting of consciousness — a condition against which very few minds are absolutely secure."
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> So far, so good; for in plain English we take this to mean that everyone loses his head occasionally. What follows is more startling. "Quite often these accidents are so accurately timed to accompany an impending subjective crisis that they can only be described as unconscious suicidal attempts." In other words, if you have just been sacked by your boss or lost heavily on the Stock Exchange — well, just be careful how you cross the road.
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> The correspondent goes on to say that the normal response to this condition is to exact from oneself a higher degree of caution, but that certain individuals react with an increased recklessness born of a headstrong belief in their complete rightness and security. (*California Highways and Public Works*, April, 1936.)